A to him that would say unto you I believe not the gospell. Now as for me, I would not believe the gospell but if thy authority of the catholike church mov'd me thereto. Then I obey'd the in that they bode me believe the gospell, why should I not believe then in that they bode me believe not? And 141811 believe not Raniehers. Will ye now that I believe the catholike church or not? Thou now your selfe whether part ye will, if ye be the belief Catholike church, the be the base I byd me that I should not in any wise give any credence unto you. Wherefore believing them, I can in no wise believe you. Then on the rather yke, if ye would say to me, believe not the Catholike church; the can ye not of aforesay bind me by the gospell to believe Raniehers? Sith I had not believed the gospell it self but for the Catholike church. Now if ye would say to me thou bodest well to believe the Catholike church in that the Romen made the gospell, but I doth not well to believe the in that they dispaie Raniehers were ye to a whole, that telling me no cause wherefore, I should believe whatsoever ye bid me, a believe in no wise what ye list to bid me. Yet much more reasonably and most circumspectly doe now, in that I depart not from the Catholike church where I have ones believed, to trallate my selfe to you, but if ye can spight not bids comande me believe, but openly and strongly comande what make me know, wherefore good reason would I should believe. Wherefore if ye will shew me any reason, then let the gospell alone. For if ye take you to the gospell, their will I take me to the church, by whose commandement I believe the gospell, then by the commandement of the same church, I must in no wise believe you. Now if it were that ye could by possibility sconde in the gospell somewhat, I could clere ly prue Raniehers to be Christies apostle, then must ye follow therupon if I should believe you therefore? I must then not believe the catholike church which hyd derth me believe not you. And than agayne if I believe not the church, then if I not believe the gospell for the church, and so could nothing ferue you that ye should bring of the gospell. And therefore if seeing no clere thing oute of the gospell prue Raniehers Christies apostle, I must rathre believe the Catholike church then you. And on y other side, if ye so unde for Raniehers any manifete thing in the gospell, then could I neither believe church nor, nor the church, because they hyd me to me of you, when that told me ye were not to be believed, not you because ye spake your part but by that scripture, which scripture I believed not but through believing them whose I fought not to believe, because they spake them selfe false in making a spee of you. But god toby that I should not believe the gospell for believing the gospell I can not ly now I should believe you. For among all ye apostles names that are there found, ye name of Raniehers is not found. Lo good children readers here se ye plainly that Tindall is telling us that Saint Augustus, where he faith he would not believe the gospell it selfe sauing for the authority of the church, yd meant therein nothing elles, but the good weapon that was the church, and they: confidence in perfection led him to believe them in teaching which was the scripture: it well apperteyneth to St. Augustines own words, that the church truly taketh his wordes, and Tindall veruily glosseth the. For neither both Saint Augustin in this arguing reproue the liuing of D Raniehers, nor extol and commend the liuing of the catholike church, but in such wise maketh his argument, as it both map and must ferue for the knowne catholike church against all kindes of heretikes, whatsoever liuing be of the true part of spirit. And this argument is made more stronge now by these partes, than it was when he made it. And saith the church shall as Christ promiseth never fayle, the argument of Saint Augustus for some of the causeth calabred, that every day be stronger for the church the other, as long as the world shall stande.

For Saint Augustin alledgeth there for one of the causeth that moved him, the continuance of the church, which then had continued in successe up about the space of three hundred yeere. How much is it stronger now after the continuance in successe by the space of yeare of the pers. And for miracles which as Saint Augustus faith they that believe not be fayle commonly moved to grace faith and credence, the common knowne Catholike church never lacked, no church of heretiques never hath.

And thus I say good reader ye may perceiue by y place in Saint Augustin whoshe the I have rehearsed you, by bys other lower
A notable saying.

The defence of the second reason.

A sower chapters immediate before, the
mind of the enter of faite Austin is plain;
god of his goodmen offereth men occa-
sion, and by good and substantial ca-
uses holpeth them that are willing fille
of at to knowe the true church, of which
every true preacher is a member. And
then take as God beth my sakes 6 by-
ners other means, by which means his
help and grace maketh the wel will-
ing person to perceyve and know whi-
che is his very church: so both he affe-
teth the same church for a mene, by
which he maketh a man knowe which is his
very scripture, ye and one that in thynge
necessary sall salvation, which is the der-
sence and the very understanding of the
very scripture. And when god beth
the knowleage of his church, to make
a man knowe which is the scripture, the
is the same scripture a very bare manner
to confeyne hym to the faster and y more
lurely, in the knowledge and belief of
the church, he shall so suercly therein see
proved the thing as before perceived 6
believed, the catholike church is the
very church. And this is the true or-
der and the playne entent and meaning
of saint Austin, as it plainly appeareth
as well in his before remembered books,
as in the worke of his conselions in y
order of his owne connection, and very
plainely in a pistle of his against 6 Don-
atiske, which is in his bose of pistles,
cfr. v. 11. In which says Austin plainly
Rediceth that the knowne church is
plainely by scripture proficed the
very church, and that in all doubtes
and questiones, every man must stande
to what end, which shall be better by
the same church determineth, as by the
general custome of the same church
approuched. Saint Austin also in his
byde booke against the pistle of Per-
menicane faith in playne boodes, that
there is no fueroy of any butt but ye
church be declared a knowen, which ac-
cording to goddes promis se by pon an
hull, can in no worse be byden, there-
fore must it be sere, that the church is
through the woode knowen. And none
is no neuer was though y world know-
en for the church of Christ, but only
the knowen catholike church.

Saint Austin also in his pistle to
Wincentius, which pistle is in oser the
pistles, saith in this wise expressly.

How can we believe the scripture of
God? Christ is come into the world 6
knowen, if we believe not the said
church is also no ampest and knowen let C
any man whoe will kniye and put in a
against the playne trouthe, all the bookes
hangles that he can, let hym call afte
our pion what name of uply falsed y
helpe, 4 when he hath all bone, looks
how he is accrue fe, that uply tell he that
Christ neyther lovey blee no brelpee
tos opnyn, enil lieplie accerred that
he be, that uply tell he for 6 very churche,
any other then thus come catholike churche
of all christen nations.

Lo good reader Tindall tafde here
before, that we would not beline laynart
Austin no 6 of the holy doctors,
as though hystyle woulde. And nowe
haue ye heard saint Austin, whom yt
Tindall uply believe, all our quest is
decided. For he saith as we say, that the
same catholike church is the very chur-
che. And if ye uply not believe him, ye
let him lete lyke as he is to lay his own
sainc to othre folke. Good christen
readers, if my purpose were here to put
you by the consen of the holy doc-
tours of Christ's church, that the kno-
we catholike church is the very church;
the number of the of authoritie would
fly on all boe be. But my purpose is
here only to aun swere Tindall's cature
his solucion, in it which he falsely glo-
seth the woode of saunt Austin, y fayy
he believed not the scripture it selfe but
for the authority of the church. Wherin
I haue playnlly pouxed you by saite Austin's
own voide: Tindals woode than-
fully saile as wr in a spiritual purpouse,
as in y fayy layset falsely to the church
divine the bubel se fayng of saite
Austin. And therefore sper he saied
that my soul ouerly and falsely al-
ledge all the scripture, even in like man-
er woode as they do saite Austin, while
yeplaiainely set th at in this point which
Tindall putted; for the laple, the church
sainc true and hy sifflie lyke:good cause
have ye to help cut thys lewe felowe in
the remermanent lyke. But nowe
that ye se Tindall bend you such a thist
that contrary to all bys hysties afoxe, he
dail cruelly con tel helUFFfie that he
both knowen s helien the scripture
by the catholike church. For now com-
meth he to bys fourth solucion, with
which he clee destrukd all the other
thing that he made be before. Lo this
he saied.

Tindall,

And when they aske whether we ret}

The defence of the second reason.
Against Tindall

A refusal of the scripture of them, I answer that they which come after, receive the scripture of them as says before. And wher they are, that they believe not it is goddes word by the reason that they be so, I answere that there are two manner of faiths, an historicacl faith & a felting faith.

More.

Lo good reader here shall ye se that the thinge wher about we hath bomble all this while, that he knoweth not the church, and to prove he believed it not to be the scripture of god because the church saide hisly, pre cepting as a lengthe that in his anwering were weak, factable, and false, and that none of them all woulde have ; he is shynk at his lack of true to celeberate some part of the truth, yet for shane also to deny a stronger part. For by this distincion of those two faiths; historicacl faith and felting faith, be well in the end to be that once he knew the scripture by the church in believng it true, but that was not an historicacl faith. Howbeit he shall say that now he neither knoweth it nor believeth it by the church, but by the inward inspiration and teaching of God hymself.

And where an his matter, he many times mocke the docters of the church, for being of true distinctions in his finge where, he being requyvryse hymself hath here devised an eu plation by meanes of distinction made by Melachton, in which distinction as in a mile he wneth to walke alwayse. But I truften shall he the most breake by spere, that he shall not escape so. Lo thus goeth he fortheworth.

Tindall.

The historicacl faith hangeth on the truth and honesty of the teller, as of the common fane and content of many. As is one tolle me that the Erke had wonne a cytte, I now it belongeth to the content of the man. Now if there be a matter that semeth more honeste, or hath better prettext that it is not so, I thinke immedeclaty that he lied and lost mee forpaye agayne. And a felting faith is, as if a man were there present when it was wonne, and there were wounded, and he there lokk all that there had, and were take presoner there also. What man should tole me, that all the world could not turn him to the faith. Even likewise if my mother had blowe on her synder and tolle me that she woulde burne me. I shoulde have belongeth her with an historicacl faith, as we believe the fories of the world, because I thought the would not have mocked me. And so I shoulde have done, if she had tolle me that the synde had ben red and woulde not have burne. But as some as I had put my finge in the synde, I shoulde have belongeth, not by the result of her, but with a felting faith, so I shoulde not have perused me after the contrary. So none with an historicacl faith I may believe that the scripture is goddes by the teaching of them, and so I shoulde have done, though they had tolle me that Robben hole had ben the scripture of god, which faith is so an option, and therefore a repetitio ever fructesse & falloch ase, if it was glorioue reason to be made unto me, if the preacher lie contrary. But of a felting faith it is written John vi. The shall be all taught of god. That is, god shall write it in their hearts with his holy spirit. And paule also testifieth S. Rom. vii. the spirit beareth record unto our spere, that we see the fownd of god. And this faith is none option, but auftre feling, and therefore ever frutusfyl. Neither hangeth it of the honesty of the preacher but of the power of god and of the spirit. And therefore if all the preachers of the world go about to persuade the contrary, it would not past, no more then though they would make me believe the fire were cold, after that I had put my finge therein. Of this ye have an example John. li. of S. Samarianis wife, which left her pitchet & went into the cypte and saide, come to a man that hath tolde al ye word I did, is he not Christ? many of the Samarianes belewe because of her faving of the woman, how she had tolde her all ye word he did, and went out but hym and offered him to come in, which faith was but an option no faith shoulde have lasted or hauk brought our frute, but when they had heared Christ, the spirit beought & made the fole. Whereupon these come into the woman's said: we beleve not now because of this faying but because we have heard our felues & knowe he is Christ's faviour of our world. For Christes preaching was power and spirit made a man fole, & knowe to, not as she wrieth sheathes preacheth and as ours make a man redy to cast his goage, to heare then rauke rage as mad men.

And
The defence of the second reason.

B And therefore saith the scripture, cursed is he that trusteth in man and maketh him his arm, y is to save, his strength. And even so cursed is he that hath no other believe but because me so say. Cursed were he that had no other way to believe then that I so say. And even so cursed is he that believeth only because the Pope so faith, and so faith through-out all the men in the world.

C Mere.

B Lo good christen readers, here have I given you his whole tale together, to the end of his whole chapter, which如何ely loked on and reade over pleasantly with him that lieth there ever he looke on it for favour of the sect, can not but seeme very gay. But whereas consider it and disuse it well, shall prove not one piece of truth therein, farther then I have already shewed you in the ende of his last solutio, where I touched in few wordes scant spreding soure lines therein, that the mynde of saient Austin was, and is were of all good men besides, that when we believe the church psycher in knowing which is the scripture or in the true sense and right understanding of the scripture, god both preuenteth us in giving vs the occass, and looketh with vs and we with hym into the perspecting of our content and beliefe, as he doth toward the perfect accomplishment of every thing wherby we walke toward our saluacion, towardly which we can nothing doe without hym, as himself faith: without me nothing can you do, so that the inward sereete cause working with vs is himselfe. But ordinarily god doth outward meanes and instruments, such as every man may know what by the same giveth a read and cause of his own faith to a nother man, and therby tell hym y for the fame caues the man to whom he tellth them though of good reason soleowe and believe a lyke.

And in these meanes like as god doth the bodily senses which we call the five wytes, as waves and meanes toward that understanding which men attaine by reason, though there be sometime betwene the reason and the bodily senses some deviate and bariace to both he bide both the senses of the bodily senses and at the end of the soule toward the fer-mise of the fayth, adding therewith because itis a thing farre above the nature of the body, its own supernatural age.

q helpe of his supernall grace to prescit & vs with occasions and motions of beliefe, and walking on vs whereby we leue of our selfe to the perfitting of beliefe in our heartes, and helping us to encline our minde into the credence of those outwarde causes and motives, which without hym helpe in thinges so defined of god for way to beharward, we should not have done, now of goodes ordinary course we should not have believe without some such outwarde sensible causes neper, as is preaching, miracles and some such other.

And therefore as I before shewed you, saient Austin albeit that without helpe of God he believed not the catholique church, nor without helpe of god know we believed the scripture by the catholique church, we were allledge by the catholique thymes that the manchips, nor that imward cause the sereete helpe of god y wought with his ypl and by reason, in giving credence to those outwarde causes for which we faith that he believed then churc for therin might the sainchips sain theimselfe hym matches, and sype y were inspired, and that they felt their inppacis in their heartes to feeling, that therby they perceived that sainchips their archetique was the very apostle of Christ, and that sain Austin eryther had no such feeling or elles a false feeling and was beguiled.

And therefore as I say saient Austin laped them not that inwarde cause, but the outwarde causes of vs believing the church, which were so good and effectual, that the bericlises neper could not lesser can be able to chenge the lype so theimself. And then laith he his same churc by those outwarde reasons so proved true, for the outwarde only cause of the knowledge and beliefe of the perfe scripture, and then both the scripture being by that outwarde cause, that is to wriite by the church well perceived, so known to the word of god, beare witnesse also is an other outwarde cause of the more sure and perfect knowledge, that the knowe catholique church is the very true church of Christ here in earth and that all other are butte false and fayned, both by the manifold terris of the scripture expressly declaring it as saient Austin theweth, and allo for that very reason hebeth this god gruyn y spite of knowledge which is his true scripture to a church, and unto none but one 2 by 2 one would neuer give 2 special
A speciall ghostely gyfte and prerogatave unto any false church, than bidst true church goe leaue the truth of the false. How good Christen readers this way were Saint Augustine with such outward cause, as might of reason lead to reader with hym. But now commeth Lindal and sayst that he cannot, nor can I, ouer the reason of saint Augustine, neither by such examples of saint John and the parables he brought in disguise of ducers saufion to make one auntlior seeme typani, o; with false glossing of saint Augustines wordes where he sayt Lindal proved playne false: he cometh now and casteth that same outward cause of faith into the scripture, graunting that himselfe and every man elles knoweth it and believeth it first through the catholike church. But thenareth he from the faith of the church unto his seeing faith, by which he, not knoweth, and believeth the scripture as he faith, and no longer by the church. And therin he playeth by his seeing faith, as his fellows do by their remembrance. For if an heretike be taken and examineth his order of any manner thinge which he will not confess for hope that it cannot be proved, noe dare well beny it for feare that it will be proved as whether he seeth a thinge or laine such a man, he runneth strayte to his remembrance, and faith he saith it not; saw hym not to his remembrance, though it were in isle the half an houre afore. For therein he seeth himselfe saue. For though the whole townes laboure ther together and herd him speake it, yet of which all of them can prove whether he remembre it ayll or have forgotten it were it nether to late. And to playeth Lindall now, being saie to graunte al he hath bened, he viet lyke Raynard the forse for his saufage into his malapartus of his seeing faith, in which though he have nothing to prowe, yet the Raynarde truestas to lyke cause, because he thynketh no man can proove him out. For who can follow hym thither to make an end of what maner faith hym selfe seeth in his owne heart? But yet good readers we shall set about hym, and then set in such terroryers to him, that we shall trust euer course him abode so make him cuyp rest within. For set vs now reitse again unto the gap glorious procde of Lindalles holy distinction. And were as in the beginning thereof he calleth  

historical faith a credence givne to a holy rode hym by men, and that suche faith and credence hangeth upon the truth and honesty of the teller, or of hym comen false and content of many, as if a manere tell hym that the Laucke had done a crybe, that then, if there come an other that cometh more honest, or hath better perscriptions, than he this hed immediatly that suche man tieth and so he loste his faith againe. If ye consider well good Christen readers ye shal se the part of his distinction, that is to withe the tone halfe of all together is such a tale as the pere it better, that neuer seue hym here. For albeit that in wordely thinges this tale be true, yet in matters of faith, which is by gate where we entere our soule by the rigt way toward Godde, we can never come at it without the helpe of god, nor how probable a tale soeue he talde use; never shal we believe it as our holy hande inwardly set on vs, and leading vs therin to, which is ever ready in all such things, both to pruue vs and to go for; with the towardnes of our owne will not forwardly ressuing but appliable unto his motion. And this order to be true Christi wittnesse, ther he faith, no man conde to me but if my father draue hym. And sauyt Paulus, saying, we be not suffigent of our selle to thinkke any good thinge as of our selle. And therefore god as I saied pruentely in the beginning, goeth forth we be at the way, but who we coude do nothing by faith toward god, nor by Southaid occasione of faith toward the inward consent thereof, sith no man can as saifte Paulus faith, sel 1.Corn 12.21 our lo:de Jesus but in spiryte. And y god is ever reade, but if we will ingit 1.Apoc 21.4 bate, hymselfe wethere where he faith, I stonde at the door and knocke. And that Godde helpe thys for:ward not without our own commodoable wilt, apperted plaine by ecleter terces of scripture I were no then an hundred. As where he faith, two be thou Chapban, nam, for in Cyprus and Sidon had bene brought the miracles that hane ben wrought in thee, thei would long a goe have done penuence in athes and bylytes of here. And also where he lapp into Hierusalem in his wife: Hierusalem Jerusalem howe ofte woulde I have gathered thy childe:en together, as the hene gathereth together her chihens, and thy wouldest not. 

And
The defence of the second reason.

And where he hiddeth some Thomas of Ine, will not thou bee in beleeuing but beleeuing. And when he is blame his disciples for not beleeuing these had been by the same from the living.

And therefore is it in my minde false that Epistle hath, that the prosperall of the same, that is to say, the same acquire and gotten by being evidence to the evidence and telling, both in the things of the chistian faith depended upon the truth and honesty of men, or common sense alone. For albeit that such things be the outward occasions, by means whereof a man cometh thereunto, yet is ther no more in every such faith the inward cause moving our will toward the content thereof, the speciall aspects and helps of the great goodness of God, where wherby our will has never walked toward it. And so therby is not the mannes tale alone kept by faith in us, but as an outward motion it is kept as it brought, but principally kept by threm the principal brought by thee, that is the inward working of goddes own holy spirit, and thus ye see that this piece of Einaldies tale is but a bare broken pastche.

Now the other part, wherein the faith that if there come a true honest man, or one that hath better persuasions to the contrary, that then be he that hath faith upon the th's mannes telling, lefteth it againe upon the second man telling the contrary: I say that this pastche is double nothet. For thus as I say before he came to the faith by two motions, the principal god working within, and the secondary the occasions outwardly given also by God: like as the good will working with God attacted unto it, so shall never any mannes tale, nor tale of a thousand against one, our manner that inward motion of god, as long as the will of the man will continue will with God in clewing to the faith, as it dyd in following him in the coming to it. And therefore some man that hath by other right finally occasion turned to the faith, and therefore with the much more merite, as Christ said, Blessed be they that have believed and have not seen: could be better with any manner occasion be pulled from it again, because of their good will springing up to the inward cause of their faith. For if a man may as in deed he may, to obstinately let his will into the logical side, that no perusal of good reason can remove hym to be the better: how much it is more true, that what a man hath contayned his will with God, by inclining and cleuing unto grace, there can none eult periwicks of counterfeited reason be able to pluck hym from it till the frowardness of his will doe willingly fall thereunto, as the towardsness of his will will dyd willingly cleeen thereto, and as it again may why it is fallen from it, why helps of grace willingly returne thereunto.

Now if Einald call thys a selynge faith: yet were bys distinction the cleen baimithed and gone. For ther were every hisatical faith in matters in faith a seling faith also. And thereby were the all his solveng consowed.

But thys piece is also sought for a nother thing. For in this piece he fappeth that for the faith of Christ there could not be given to good an outward cause but that for better might be made agayniste it, or at the least some such as might appeare the better. But I say that except obstinaty and frowardnes he in the mede of him to what it shall so ame, it is els a things impolise, that ever there shall be laped to great outwardly things against the faith of Christ, as shall be laren for it. But the reasons already made, and the things already fowled for the faith are such, as every reasonable man standing but indifferentes boid of obstinate frowardnes, if the matter were but the truth of a stop and not syme of mannes saluaition, might well beforemen at that may be made against it to be saire the weaker parte. And now being this matter the meanes of mannes saluaition, toward the belief whereof god wrought, Einaldies tale is much the clever. For eles gue we ther a great excuse that by not to belive the truth.

But our Lordde faith unto the preachers of his faith, who he sent to peace to all the world, that he would give the a mouth and willsome therein, that no man should be able to reaf the reason with which they should confirme it. In which words our obligation not, s every man would for all eale of prophesies, miracles, martiris, and other things besides, consent and agree to beleve, but als of obstinaty they would not, yet to them that were
A indifferet, it should be well appear that they could never be able sufficiently to answer them, but that they might: sure by plain outward proofs to be totally confounded, and the true belief able to power to declare by false and falsely, an outward cause sufficient of his faith and hope, which the other might towards he could not, but reasonably he must be sure: why he should not believe and grieve his men. And this is the first part of Tindal's by Uriccius destroyed.

Now is the second part, his seeing faith, which is he faith that believe and faith, not that a man hath gotten by conceiving in this faith by hearing of other men, but by the plain experience of his own seeing. And this seeing faith, he the Babel, his faith not here other men tell thee, that St. John, but that himself both been present therein, also been wounded therein. For no man believed with the seeing faith that the fire is hot, till he have at least, when burned by fire, burn his finger in it. For all is but hypothesis in faith.

Now good Christian readers, by this tale of Tindal tell us that all credence which he gave unto his faith, in that he put the books of the first seven of the seven gospels of Christ, was altogether but like Tindal's mother blowing by her finger, and thereby that by a little despite believe that the fire was hot and had burned her, that he would have believed her no more, if he had told by fire by a cup of cold water. And that in like wise as he believed his church that the gospels were holy scripture, so should he have believed them if they had told by fire, but tell a tale of Rebye he had been holy scripture. For by all was not but all holy scripture, all must be of one.

Consider by the way good reader, the difference between Saint Austin's the good man Tindal, in their credence given unto his church. Saint Austin believed by church in teaching him, which is was true scripture, because he perceived well the same church to be declared by miracles, and many other means to be the true church, that thereby he believed that the doctrine thereof could not be false, and by the church he that therefore it could not teach a tale of Rebye to be the gospel of Christ.

Now Tindal as he see taketh the credence of the whole Catholic church the mother of euripe mans Christendome, as like his own mother blowing by her finger, and thereby making the baby believe what the liar. And therefore in this point wherein Saint Austin and the good man Tindal tel you two so dice's tales consider well with your sense the wise, the learning, the manners, and the virtue, of these two men, and then of them both look wherein y' sponde best, and by some clares even him believe best. But now both Tindal and the other believe the truth, that not a tale of Rebye hoode, but the books of the seven gospels be the holy gospel of Christ, because our Lord hath himself so taught it, and so he to him now, that all that he hath heard thereof before by the teaching of the Catholic church, much he nothing at all, for now he hath an innumerable psale and experience of so, and folly and senseless feeleth it, as he feeleth the fire botte by the burning of his finger.

And as he feeleth it thus in himselfe, so he perceiveth it with all the other electes the members of his true church, and that therefore all they there is none that know the scripture by the Catholic church, but by their own sure secret experience, such as they see when they burn their fingers. This is the tale ye not well that Tindal tell us. But now is it where good reason that Tindal tel us also, by what meane he poureth it, or else at the leaves of wise, that he tell us some cause reasonable whereof we should in so strange a manner believe his bare word. For surely though that in any suche thing as he will make that he feeleth himselfe in his owne heath, and thereupon take his own, he knoweth that he feeleth it in due, reason required so, lacke of other way, that we believe his own wood, confounding that we may bee ledde to believe him by the long experience of the continual lyng that we have evertherefore founden in him, yet that the lyng feeleth is also in all his folowe heares howe hefeeleth he: And therefore how can he devise that we shoule therin believe him without proofe, and namely lyth we see that his own high spiritual majesty, matter Martin Luther himselfe, for all his hypphe, hee lythe, not in that matter suche seelyng to his owne faith, but well lythe, and much alloweth the hyphysical seelyng of Saint Austin, and playnely
The defence of the second reason.

A confesseth himselfe that the church that
aspeke Anitine spake of, that is to write
the knowne catholike church, hath that
dataiue of God, that it shall perfectly
discover the works of God from the
works of men, and therefore shall never
take any thing at all of Roubin Joub
for the true scripture of God.

Herefore as I saye, Lypndall
make prove by this sense faythe, at
the least wyse for the faythe of his felo
vess, or shall be made so fayle that for
a fayse to scape away wyth, he hath
bought sose and founne out fo; the articy
les of his heresyes, not ane true sence
lyng faythe, but a false semyng fayse.

Yet would Lypndall seeme to prove his
faything by scripture, and therefore
he fayth: Of the faything it is writ
ken John. vi. Thys shal be taughte of
Godes. That is, God that writ it in their
harts with his holy sprise. And Paul
talso testifeth Romain, but, the sprise
beceth recorde unto our spirit, that we
de becomme that faythe. And this faythe is
none opinion, but a sure fayling, ther
fore ever fruitfull. Neither hangerit it
of the honesty of the preacher but of the
power of God and of the spirit. And ther
fore all the Preachers of the wordde
would go aboute to perwade the con
trarye, it would be pinnable, nowe
then thoughte they would make me be
lieue that the fayre were cold, after that
I had put my fynge therin.

How good chyssen referre here have
ye fyrst hearde the woordes of God, by
which Lypndall would make be seene
that he prooueth his fayse faytile of
all his heresiies, and after have ye hearde
the woordes of himselfe declaring the
effect of the same, in himselfe to beere and
so farrely written in his hart, that all the
preachers in the wysebe can not norwes
scape it out no more, then make him be
lieue that the fayre were colde, in wynde
he had burned his fynge.

First ye may some see that the scriptur
es proue of his purpos not one pee.

Fy well ye wote your question is not,
whether god with his inward working
wypte in mans hart the fayth where he
have at length already showed you that
he both, and have also shewd you what
is ment therby, that is to wyte his woor
kyng with the towardness of mannes
wylle, in leadinge him into the content of
beliefs, with which leadyng is the teachyng
whereof Christes speakeith in the woordes


which Lypndall here allledged the wo:
des of our favour, rehersing the sapin
of the Prophet Esay. They halde all Gal. 5.
auht of God, which wordes by s pro
phets were spoken of our favour and the
new lawe that he shuld bring, and of the
greate difference betwene Hopen that
taught the old, and Christhe that should
come and teache the seconde. For in the
script, though it were receiued of God,
was yet delvered them and taught the
by Hopen that was but a man, and they
learned but of their neibour, that is
to wyte of man of which evryone is
neibour to other by hinde. But in the
new lawe the woordes receiued and learted
of Christ, which was not our neibour
only, that is to wyte a very man. But also
the maker of every mans neibour, and
hymselfe also bete eternalitie of God, and
the same teacher though he taughte be
fore and was the same God that before
taughte by Hopen the synagog of the
chylde of Israell, and gane them by
Hopen a law written in booke, ether
of stone or in beare hymes. Where
then he would after come to gather his chy
shen church, and teache in his owne
person, he would wyse owne mouth give his
curch a law without booke, and there
out his grace so marvellous and to plen
tuous upon the people, that through the
myracles and the doctrine, beare hymes
harte shoulde wear tender, lest, and
with willing a appliable mondes, shoulde
by the spirit of God haue law, that is the true belife, good hope, a well
working charitie, graciously inpete in
them. And this shoulde it haue bene, and
by the same spirithe shoulde it ever haue
continued in the catholike church, al
though never woordes of the newe testa
ment haue bene written. And yet in the
same maner remaynet huyten in the
same church by the same spirithe, a right
rule left by God, teaching the church to
enterprize and understand the writing
that his holy Apostles bene written af
ther, and his hylpe propheters haue also
writen before. And this writing from
tyme to tyme in the harte of his church
is the writing that Christhe so often
promised into his churche, that is to wyte
that he wold send the holy Chykle to
teache it alithing, and to leade it into all
truth, and be with hymselfe all hyres
also even into the woordes ende.

Now what churche this is, there
needeth no mane to donte, when we donte not
which churche it is that hath by god that
A gospel to know by believe which is a true scripture, why which is as nie seemeth one great article of the faith.

That church that hath the gospel of that article, upon which is the doctrine of all these heresies them self, the credence of all the other articles depende, and none other church hath it but byCTION, I say may some be perceived and ought to be believed to be the very churche.

Now what this teaching is, that is meant by our saunter in the word that Tindal alldeth, ye see. And therefore as I said, now consider that the purpose of Lyndal is not to teach us that God teacheth his electes salvation, but to teach and prove us by the textes that he byspeth forth, that God teacheth not onely the true faith, but also the feeling faith, of such a manner feeling as him self hath declared, by being worded in the before worded and burnning his fingers in his fire so that he can never after at any time belie the contrary, no not utter after do any deathly sinne. And now ye see perhaps very clearly, that what verses of Christ rebutter the prophesie: They shall be taught of God: where is never one word of any such manner feeling, and therefore both that there is nothing pone for his purpose of his feeling faith.

Besides this ye note well that Lyndal putteth this feeling faith to be the faith of all electes, and that him self is ye DWARTH not but that there were electes in every planet from Adam unto Christ. And this prophesie that he now byspeth in so his purpose, was as him self knoweth, spoken of the church of Christ, that should be after his own cunning. And how can he be so for: from false, that it was spoke of his feeling faith of all electes, when they was one spoken to declare the maner of excellence between the new law and the old. But such is Lindal's luggting to make everything of every thing.

Let vs now go than to the words of Saint Paul in the vii. chapter of his e-pistle to the Romanes, where he saith the spirite beareth witness to our spirite, that we be the sons of God. These words good Christen reader which Lyndal here alldeth to hym, not only make nothing for hym, but other that he confers them both by some wordes before and after, that make so cleere against hym, that a man could not inole: for a place more effectuall to turne over that it belongeth to Lindal whole godly purpose. For to good redere, Saint Paul after that he had invi chapter of that pistle, touched the great joodlyness of God, that had by the death of our saunter Christ delivered in the baptismate at the word, that would be good Christen people, from all the graces and dampanation dew for a maner sin, left us in such case that all the relizes lessons of original sinne, albeit they be motions and inclinations of spiritus toward sin, and thereby called sinne, for the lack of that perfection which the body should have had, if Adam had not by sinne, fallen for himself and all his posteritie, from the estate of original grace: The manes all live, and shall have when the body shall resignations arise againe, and be glorified: yet be they not imputed unto us, but pardoned and inerous, shall remain as matter of our inerite, in case if they were respt those inclinations of the spirit, and follow the motions of the scripture. After this I say touched in the vii. chapter, then purifieth he still upon the same in the right chapter, declaring the excellence of grace that God hath bestowed upon his people in the new lawe, farre above the grace which he gave yet abundantly in the old but in the newe farre pafling, in that he vouchesfath him self to come into the world in his owne person, in the vvere nature of man and similitude of a sinne, and inftringe him farre and make his people to committe in putting our saunter victorious to death.

And altho that in the old lawe, fetched as were good men, received their grace by the faith and believe of our saunter that after should come, and were by vertue thereof made able to resist the relizes of original sinne and inclinations of the spirit to actual sinnes, and thereby were after Christes passion saved ye was that gave the help of grace by Christes owne cunning, taken by the passion of his body he dampeed the sinne in it, farre increased above it, yet was in the children of Israel before, whose sacrifice was feable of them selfe to fullfleed, that fuch as are baptised and receive the spirite of God, may yet they will farre more easie folowe the spirit according to the scripture of the scriptures, and above and perfect the quiblique members of Christes mystical body, then might of the same before: vv. 41. Christes
The defence of the second reason.

A Christ the summing, the children of the
synagogue.

And yet our Lord hath nowe done so
much for us, as in such abundance by
his owne coming, to give out his grace
unto us, that we may with help therof
being to plentiful, with much else
difficultie much more respite the shephe, and
much more folowe the spirite, and keepe
the spirite with vs, and so the spirit in
habitling within vs merite much more
glory, life in soule, and after in body,
which the father of our saueour that re- 
teth his, that so the same spirite inhab-
ting in vs, reske and victorious to bynde;
therefore are we doctours saith the sau-
pte Paul, and it is our bounden decease to
folowe, not the shephe whom we may now
by the plentiful grace of God so well a
easily reske, and whose affectiones if we
folowe we that die, but the spirite of god,
and by that spirite to mortifize the deder
and worke of the shephe, which if we do
we shall lyue. For so saith saupte Paul
Paule be led by the spirite of God, they
be the sons of God. And then to thew
vs that we shoold in mortifinge the
worke of the shephe, and following spir-
rite, not onely do it, but also do it gladly
not for seare but for love, the Christn-
people receive the spirite of heliial love;
s are in such wise ascribed for the sons
of God, that our sauour hath himself
caught vs to call God our father, so that
in respecte of our state, the Jews were
but in seare and bondage; the sease saith
saint Paul farther unto the Christnened,
that wer among the Romains: ye have
not received againe the spirite of bondage
in stead, but the spirite by which ye ben
adopted and chosed into the sons of
God, by which spirite also we eare Ab-
ba father. Upon which worodes even by
and by folowen the worodes that Christn
here alledged for his purpose, for the
same spirite beareth wytnesse unto our
spirite, that we see the sons of God.
And then if we be the sons, then be we
heeres, heeres of god, heeres of Christ,
howe be it that it is to be understanden
of we wemeth wyth hym that we maye be
prophesied wyth hym.

Lo good Christn readers, here haue
I somewhat receyved into you the matter
by whiche your felke maye perceyve to
what purpose Sainpte Paul spake these worodes that Christn here al-
ledged, that is to saye, the same spirite bea-
reth receyde unto our spirite, that we be
the sons of God. In all which worodes
I wonder what one word of what one
spillable syple, yea of so muche as one
letter Cantal syndeth making towarde
a profe of his seying faith. He percey-
ve here that the meaning of saint Paul is
this, that because our lord as he be faith
and baptisme choysth and adopteth vs
into the sons of God, therfore by his
holy spirite giveth vs instrucce to cal god
our father, by same spirite if we lift to
folowe, leadeb vs therfor also in good
spiriteall woorkes, which are as saint Paul Galathes,
faith to Galathes, charite, gladnes,
peace, pacietce, long sufferinge, goodness,
gentilenes, faith, mercetes, temperance,
and by the same spirite if we wil work
with him, causeb vs to ky and moxifie
the woorkes of the shephe, which bene (as
saint Paul faith) manype and open, f
that is to say aduertisye, howe hunting,
vulnences, wantones, idolatry, witch-
craft, empltie, lawyping, emulation and
frye, wyat, confections, seditiones, he-
restes, seyn, manifalshron, brenkon,
betastences; therfore saith saint Paul
that this spirite beareth receyde unto our
spirite, that we be the sons of God,
as though he wold be faythus, the spir-
ite of God in that it haathe toughth vs
to cal God our father, and in that it le-
deth vs into godly woorkes, and into
the mortification of the shephe woorkes,
by which manner of glasy folowyn of the
spirite we dwel in Christ, and have the spir-
ite dwelling in vs; by these thinges as
very good tokens of grace, the spirite
of God beareth receyde unto our spirite,
that is to say, giveth us spirite the ca-
for of good hope, as longe as we do roar,
that we be the sons of God. But then
on the other syde when we were
bentowarde and lyst no longer to folowe
the spirite, but sat into the shephe, vs walk
in the woorkes thereof, and thereby put
the spirite oute of vs dwelling: then
cease wee to bee the sons of God, were
we newe to bee dereynge to him be-
fare, and thall neuer be hys sones a-
gayne, till we mendbe agayne, and leaue
the shephe agayne, and fall agayne to the
spirite.

This is good Christn readers, the
ymode of Sainpte Paul, as ye maye
clearly perceyve. And therefore maye
ye well and clearly see, that these wor-
des make nothynge in this wyse befor
the profe of Cantals purpose concen-
ynge bys seying faithe, but by the
understanden wyth the worodes
goynge before them, they cleary lu-
neret
A uret and destrope all hys feeling taketh, which he feeleth that buying one or one of the sones of God, he can never father, lose, nor never spire deadly after. For hys is a yeare taken Paulus Genning good warning of death and damnable woe they do, plainly by which that they may, and thus is there also by Lapine Paulus openly contemned and damned, all the while yeent bok, in which William Tindal by hys false construction corrupteth 3 first stile of saint John labouring to make men wene, that who so were ones a good Chasten ma, could never after be nought, though he never commere be nought, because he can not die hertys, do it faith Tindal of purpose but of traitra, and that who so after hys Chasten-dome do purposefully commit any crime, never was good before, nor never shall ware good after, nor never be for, gcen, but utterly dampped remediless. Why fals exposition if it were true, then had saint Paulus here in our many words untrue, and guden many monitions in bayne, and had also done in an other place a thyng of little effecte, in rea-troving the Coenizhane agayne unto the church, which had been abominably misused by hys fathers yse. Whose restitu-tion whereof it is serne, is after this restoration to the church after hys great puence done, he should so al that when he died go straute into the ouple.

Nowe that ye fee these twoo textes of scripture which he bringeth for hym, do nothing make for hym in beebe, and the later of the twoone cleere make against hime, being translated after the old latin translation, which he foloweth in those wodes, yet muche mote against hime, if it were translated after Tre theke, which in other places he foloweth, and in this purposefully bringeth fro, to frame the wodes the more to hys purpose; let us nowe consider the third place of scripture that be bringeth to fingers of hys womann of Samary, whom many men of the eitte believed, for that she told them that Christ had tolde her all thot she had done, and therupon they went out unto Christ, and desired hym to come in.

But this faphsh (he faphsh) that those men hadde, was but an opinion and no faphsh, that could not have lapsed; hau have brought out fruite.

Hocere we go ane further, howe proucheth Tindall this proue of hys purpose, that this faphsh in those men, was but a bare opinion, and do faphsh that it could not have lapsed; hau brought out fruite. How proucheth Tindall this proufue. What one worse bath he towarded the proufue, any more the one lapsed. And why may not we then say the contrary against hime that is making faphsh. Why may we not say that by the womans wordes, our fayour humelfe thanysing yet without the cite in hys manoshapo, was within the cite both with her and them in his goodheed, and wought with they towardly was in the mens hartes, the believe that they upon the womans wordes corne he which was so strong, so frutefull, that tood with they come to fullite to int bine, suppiet hime into the cite. Why the boying of thers I would we were fruitfull and mericio, when I fee well in the gospel that other whysh would not receive his disciples, were threatened of hys owene monnach, that they shoule at the bape of judgement stand in more hard cate, the the lyfes tomainites and eyzynes of Chast. Conimy bote.

Pea faith Tindall but yet was it but hystorical faith, for feeling faith could it not be, till they speake with Christ him selfe, for then the spirit wrought (lapt hys) and made them feel. Whereupon they came into the woman s fate, we believe not nowe because of thys fappting, but because we have heard our selves, and knowe that he is Christ the fauour of the worde.

What proucheth Tindall now faith, at this same mote, that the thys faith was augmented and encreased after their communciation had with their fauour hime self? But what is this for hys purpose, both this proucheth thys faith was belowe but a bare opinion, that it neither could have continued nor have brought forth fruite. Because it was after encreased and made more frutefully, was it before no faith at all therefore, but a bare fruises opinyon. But it nedes folowe that, thys faphsh was changed in lynde, because it was augmented in degrees. The apo stles thoughte as it fette other people, why they prouched our Lord not to chenge their faphsh, but to encrease it.

Also in the selfe same gospel of S Samaritans, the playnecst faphsh: Many of the Samaritans believed in him for the wordes of the woman, but Tindall faphsh nat, and faphsh it was no belief they had but onely an opinioun, when the gospel by playnecst wordes faphsh they believed, and humelfe therewith nothinge

PP. III.
The defence of the second reason.

A why he should lay aside his wife, but only that their belief was after by the communication had with Christ were more strong and more fully confirmed. And yet was there no wonder that none of the could fall from it after.

And therefore those words of the gospel report the same part of his talk, that their belief was no faith but an opinion, and no words knew the other part of his talk when he said, "Let us be gathered together, that is to say: that those men of Samaria had any true faith and the Landal described us, and let them be thy talk, that is to say, such a faith like the faith of he in him that hath burned his finger.

For when saweth he in that gospel as thy other, that all those men persuaded ever after them in the faith, and not only were ever afterwards, but all also very earnestly, and never did dead by sinne, but were all finally Saul.

By this must Landal knew, that he saw an example of thy faith that he had taught us. And yet must he prove us further that they were not persuaded, and faithfull believing, as false here, as also, For else had they not been faith believing.

Now if he think he prove us of faith sufficient, by the reason that those men were earnest and were faithfull at the preaching of our Saviour himself, in thy own person, which was held (faith Landal) not as the Scribes and Pharisees hold, as it true, that make an and trey to call his voice to hear the voice and rage like mad men, but he preached with power and spirit, that he had made, and kno and pro to say. If Landal hold thyly to prove they had such a faith that never could faith, because the preaching of Christ was with power and spirit: then goth he wrong and, and overtrust in his principal purpose of all. For well he knoweth that Christ promis and sent the same spirit to his church, to teach it and guide it into all truth, and himself also to dwell hence to ever. And that the known catholike church is it that one hath the same spirit, appeareth thereby by thyly, that one and the known catholike church hath in it declared and continued the power. For none other church of Christ is there in which the miracles continue.

And therefore if there were any such faith in any church, then must it be in thy church, and then warrant church the church of Landal elects, and then were there with thy whole purpose loffe.

Now if the will not in any wise agree that any papists may be elect, save the faith that, no? any man at the preacheing because they do but rane and rage, but the menne of Samaria were electes and must needs have the feeling faith for they only cause, that is to wit because our Lord preache to them himself, so that evil they could not at preache of any other: then let it be by such to remember, that Christ preache to many men by his own mouth, of which there were some that thought they forward but believed ever a while, as for the enmity of the Scribes and Pharisees.

And some believed at the first full well, and afterwards yet fell away, as day always, as the mainy of his disciples when John 6. he told them of his body and blood, that would be both meat and dink, and they not from him than, as Landal hath done, for that false cause, because he will none other believe, but that it is only cake bread and wine. And had not Judas Iscarioth herb our Lord so often preache and as long, as day those men of Samaria, yea and believed as well to sometime, and yet fell after, as Landal is fallen now.

By faith Landal Judas never believed, how poueth Landal that again.

For of all likelihood he doth, stith Christ took him and made him his Apostle and sent him forth to preache, and further as Phil. 11. some common confounders expound these verses, faith of him, himself: If my enemy had cursed me, I might have suffered and borne it. And also if he that hated me had spoke high words to me, I would peradventure have hyd me for him. But thou man of one mynde with many guides and mine acquaintance, that diddest eate with me sweete meat, we walked together in the house of God with one agreeable mynde. Here saith our Saviour of him, not onelye that he was his acquaintance and familiar, and that they face together, but also that they were of one mind together, I walked in the house of God and good client together, had Christ ben of one mind, but with Judas at any time, if Judas had at no time bene of any belief. Yet wryt Landal saith, but yet had he but an historick faith, and not the faith of Christ. Now where is then become
against Tindal

A come the prose of Tindal's tale, that the
men of Damary must not have the sti
ning faith, because they spake to Christ, anv
could not have to all the women words, till they spake with Christ, ye Christ spake to Judas much more then with them, yet he had Judas but another
historical faith, ycleis no faith at all, yet
finally his being faith failed, and fell as
way, whereon it followeth that there
hath a fall fally away Tindall whole tale withal. For howe proacheth he now
that their believe was a feeling faith,
that never could loppe not sall.

And thus ye see good readres howe
willy Tindall proach his distinc of
historical faith or feeling faith, by sampl of y Damaryanes, by which he pro-
acht as ye, nether one thing no other.

And finallly he granteth all that
was there true that he layeth, that is to
way, that the men had the feeling faith,
because they spake with Christ mouth to
mouth, that accept his personell pre-
aching, their faith had been but an opinio
noint, seable and truclesse: then wet
Tindall yet-oughten into the worlke
point of all. For the mut it needs folow
thereon, that neither Luther, no Tindal,
no, Lutheran, no Swanglius, can bynd vs
to believe that they have y feeling faith,
tt they bring by the good proue that
they have spoken, not with other that
preach them Christles wordes, but as men
of Sarnarye yps, even face to face
with Christes owne perfon present.

Houre ye ye well good Christen read-
ers, that of at his conclusion of histo-
ical and feeling faith, wherupon finally
happeth at his purpose: to winde away
bythall and Sswifte hym selly slype, he
preach by never a pece.

And Ye as though there must nedes
he suche a feeling faith as he describled, he
proceedeth to the faith.

Tindall.

The scripture faith, curseth be he that
trusteth in man, and makketh selle his
arme, that is to safe, his strength. And
even focused is he that hath none other
beliefs, but because man to safe. Curseth
were he that had no matter why to believe
then that he spake. And even so curseth is
he that believeth onely because the Pope
so layeth, and to gude those we out all
them in the worlde.

More.

Ye see good readres that these words
way to prove that of necessiti ther must
be suche a feeling faith as he aligeth.
For els being Tindall as though no
man could have any other cause of his
faith, but the true that be putten in the
man that teller him so, and that faith is a stying accorded in the scripture. A
little afose Tindall alledge gede Sainte Au-
ſtine in believing the gospel for the chur-
che, and now se ye causeth him accorded
for putting of me in so much trust. But
I suppose the scripture speakth of thes
provid most wisely stroke, that were them
selfe safe enough by wealdly strength, s
able to conquer any woman by y wulde
with multitu of me, of who the scrip-
ture faith that they put trute of victorie,
some in boyle 4 some in charitie. These
kinde of people to make sted their arme
and not every man that believeth an o-
ther in telling of a tale. For they believe
not why: with their armepede, but as they
walk with their handes, because they
cast them not of. But Tindal's day讷
of the church, he is by Gods own
mouth accursed out of the church,
For who so (faith our sallour) will not
heare the church, take him to a Public
and a very Popple.

But nowe good Christen readres, I
have declareth you befores, that Saint Au-
ſtine in believing the scripture because
of the authoritate of the churche, and all
we that do the like, do not thereby, pute
our trust in man but in God, that by his
inward spirte and owlday marakels,
eminently to believe his church thers-
in, and yet by the same scripture also
proemeth the same belief by his great pa
tiles therein contayned and made into
the same church, and of why the we
deapple some person in the same, and
the remaine therby s more fastly con-
formed and believed of the same. And
thereof: in believing the church, wee
put not. I pay our trust in the men vs
we believe, but we put our trust in god,
for whom s by whom we believe the me.

And yet foolishly it nothing is other
that there shoulde be any suche feeling
faith as Tindal oneli taloth of, and no
pece pouseth of, for there may be, and i
in sene is, it firm is and fast belief with-
out any other feeling then believing
onely, for as farre as concerned onelie
faith. And the faith of a right good man
and a very electe, may be full fast at one
time, and at an other ful seable, and
fal awap, and yet by grace and god wilit
come to the man againe.

pp.iii. And
And therefore is all thy chapter of his feeling faith, bringing no praise to his purpose, utterly lost about nought. And more as little purpose he spendeth all other penitential chapter after, in whose because he would yet faine have it some necessity, that there should be such a feeling faith, he telleth us a long tale, that the faith which beareth upon another man's mouth is weak. And therefore taketh that in that chapter be beareth God, and God from strong and gentle, and eth putth uniply, els is all thy purpose beside, marvellous feasible and weak.

This chapter he spendeth all upon the mawdeoue rayling, to hallowed and abominable; that I wene to: verge shame and offending of honest men's ears, it were better borne it then rehearse it. Howe be it least some might have to say that I might report hym, and would make men weene that he were for at indifference as to hyperudge the spirit rayling lyves, as honest ears might not well endure to bear: I hall of neither though I be in the chere, bee sayne to rehearse you for a sample, some parte of thy delectably anawerpe. Lo thus he beginneth his chapter.

Tindall,

I have none other feeling then the cause of faith, that is my faithfaithful. For if I have none other feeling of lechery is sinne, that the Pope to preacheth, whom I be before my face set up in Rome a在外面 of xxii, in thousand hours, taking of every one tribute percel, and his bishops with all other disciples following the example mybetly, and the Pope therewith not content, but set up a siewes of boies also agayn nature.

More,

If no further, here is to muche already. What honest ears can endure such a beauteuse process, the full of abominable filthy lies, whereof the effect and conclusion is, that with the Pope and at the whole clerge be in every kind of abomination, as thy abominable beastly abominable beareth them, the same were faste and brutall, by which a man by they preacheth belived that any lyce were some.

But first he geteth yet against the point, and to take occasion of rayling, he question the question from whole catholike church to the clerge alone, and sometime to the Pope alone. Besides this, albeit great spurr it is for every diuicous person to take his hym for the office of a preacher, and to presume to tell other tolke the faith before he mendeth his owne, for as much as muche of his audience may take occasion of his prying to see the truth in contempt; yet may they that rather lift to take good then harme, sinte therein a great occasion the more strongly to repute, since he in the truth. For, if a lechere despiseth lechery and commend chaftil, so the prude preach against prudee and praise humility, so the courteous world rebuke envy and laude liberality, the gilten disbelike gilten and espouse al men to sinne, and so foorth in such order of wise, though these woods some fasting in such mens mouthes, yet may he that looeth well to consider therein the great strength of truth and of verité, where the expostulation hym owne passeth out of the mouth of his enim, and hym that taketh shame theor, a holde as a torch light and bright burning in hym owne hand to make the people the better be hold his fautes, and the more to wonder on himself in honour of the truth.

Would God yet that Luther the lechere woulde some growe to the same saute, and blame himselfe, and sune of the as he feres, and yed Mennes. I would were it might be good both to some other and himselfe, for thereby should we be the thing to bee naught when euen he that doth it can not but dispise it, and himselfe should at the worst way have but one saute for twaine. For nowise is he bothe a lechere and an hero tike to, and then should be but the tone, and yet might therby growe to further grace, and after be neither neither. Howbeit in the clerge as there be bad, to bee there also (God be thanked) good, as men of such excellente verité, that these herothes hate even treate for empe to see them. And ylike they can in no wylke say yep to them, they blasphem he all holpe lyving, and therefore he that looeth to learn of good men when Tindall hath al believeth them, yet in the catholike church he may syppe them.

Finally he proueth you that Tindall doth in his rayling but stickymysle as a fool ye wrote twel that our matter is not of the living but of the doctrin. And then can not himselfe say nayes, but that in the pointed wherein hymysle and the
A catholike church dary, we ake, and he
darst of all the olde hote doctors
since the apostles timeto tyme owayne, in
whose holy line he neither doth nor can
fine decaute. And if he say that himself
agree with whom, and not we let hym
yet against thynge of theim all some one,
y ever helde it lawfule for a strete to wed
a nunne. And then as for the doctrine of
y catholike church, so of the doctrine
is our mate; trouth of that life is so
great of suche vigour and strenght, that
those which are in the right faith there
and abiding therin, doe prach and say
the trouth, and call the true name, bee
the preacher never to sinne himself, al-
though his knowne tyme tormyned unto
his preachinge, should never to spe
corne to his owne name. For never
liver would prachke that lecher was
no sinne. But this is the preaching of
stre Luther, stre Hulffram, stre Lam-
bert, and Svingilins, and of this blessed
apostle of these apostatias Williams Ty-
dlal. Which as they be of al abdonna-
mable words of most harmefull, so are of
all abdonnaable beaters of most harm-
enesse, anowthing the breth of their
bodies and their lechery with nunnnes,mete
for men of honest, and for good and law-
fuly marriage. Which thing the Chri-
nes death unto their owne daies, never
was there heretycke so saaca fall in sith,
no; Turkes I trove, no; Saracenes,
no; Jewes, no; Paimins neither, that ever
sayde fylche a thong; or Turkes so vrey
name, so that al the world therby may
wel percewe and se, that all shamefoul
hameleeste fecte that the ymme can de-
usle, thafe be the bosome of the baftle
and the most popolouegyges.

But nogethboth Tyndal after this to
proue that the credence goeth unto ca-
tholike church, must nedees be weake
seable, being in the Turkys or the Jewes
against vs in this mater wpole.

Tyndal,
The Turkys being in number sone
yne times mo to then wyse, knowledge one god,
and believe many things of God, no-
med one bye the authoritie of these el-
ders, and presume that God will not let
so great a multitude erre so longe tyme.
And yet they haere and ben saphe-
lleths, thi-bundred yeares. And the
Jewes believe his sap as muche as the
carnal yte of the ever believed, moned
also by the authority of these elders on
pe, and thynke that it is impossible for
them to erre, being Abraham sone, and
the children of them to whom the promi-
ises of all that we believe were made. And
yet they have erre and ben sapheles
ths, thi-bundred yeares. And we of the
blindnesse believe onely by the authori-
ity of our elders, and of the pride think
that we can not erre, being such a mul-
titude. And yet we feyn we所说的 God in
the olde testament did let the greate mul-
titude erre, referring alway a little flocke
to call the other fylche againe, and to
scythe itme to the right wape.

More.

Lo good Chrsiten readers, in this
words Tyndal grant a special good.
I doctrine, that if we believe the doctrine
of the catholike church of Chrsiten
have we no more surety of our faith, th
the Turkys haue of their, or the Jewes
of their, consideryng that the Turkys
execele vs so far in number, the Jewes
matche us in time. I marauille much y
Tyndal adhers not into the the Paimins
also, as his master Luther did in y fam
argument. For the Paimins passe both
the catholike chiste church, the false Je-
ves, the Turkys, Saracenes, the talse
hertics to, as well in time as number.

But yet I marauille much more that
he hath so little wpe as to wene, that the
bynging in any of them all were aneg
thyng at al to purpose. For wey we were
good Chrsiten readers, that as I have
touched already we have in good cred-
ence unto the catholike church, thes
manner of motions, one synge of sone
ward caue the chiste as myght of the mat-
er were worldly, in some mans reason
to the full agreement and consent there
And that the other motion is in theym
that before they be baptisme bane of
crere, the goddinesse of God left pre-
ventyng them, wth the occasions of
ome outward marie, and the walkyng
and woorkyng wth their confirmable
ys into the ephil of that godli trouth,
and therwith bynging them by baptisme
that grace to be rewardable with glory,
but if some other synne be the let upon
they har part. And in this as are baptised
ys, the inward motion is the same
goodnesse of God preventing them, wth
the habituall faltes infounded in the
created of baptisme. Upon the forse
whereof with the good helpe of Gods
grace, thare springeth after in the good
and well applicable wyle of man, the
credence and beliefe which they glue
onto
Aunto Christes catholike church, accor-
ding to his owne commandement 4vs
the preaching of the same church, in the
reasons which the same church by god's
good ordnances generall as outward
means of credence and extending to the
belieue, doth of it selfe and of the cre-
ture and of every part of faith, as I be-
toole spake, and shall herafter speake
more, note as for this inward cause,
we can not binde the hearten wy.
Fors though we tell it them, they will not
belieue us, or prudence tell be the same
tale of them selfe, and say that God mea-
geth them.
But on the other side unto all good
Christen men whyning move needs
make it open, that Llandal in bryngyn
forth for his parte the Jewses & the
Lurkes, to make us believe that we maye be
as well beloved in beleuynge the catho-
lke church lykewise Christes saies bry-
ter to, that the booke of the new testam-
ent be the true scripture of God, as the
Jews in thee? Lamed or the Lurkes in
theye? Allcanor are decepeynge in the be-
leuynge of theye? elders, is a verie frantick
byndende.
Fors whythe amonge all Christen men,
this is a plaine believe, that the church
of Christ is governed by the spirite
of God in the truth, and that all other
churches are governed by the oupeult in
their falsehod now is to good Christen
people Lyndals argument none other
then even thys, The churches that are
governed in falsehod by the devyl that
leade theye into falsehod, maye be de-
ceymed and erroere, ergo the church that is
governed in truth by the spirite of God
leade not into al truth, maye be dece-
ymed and erroere in lyke wyse, spyt theye
be not as manie as the fals Lurkes be, noz
hange me continueth to longe as the fals
Jewses have.

Is not this a substantial reason troun
you, first for the inward causes of our
faith and theiris, why the causes are be-
twene vs and them more faire balaky,
then are they? faith and ours.
And then as for the outward causes
of our faith, Lyndal makes as though
we had none other but length of timee or
number of people, wherin some faile
sett pathe be. But sure if we were now
to talke with either Lurke or Jewe, as
we be to talke with these theoretitics, we
would have outward causes enough to
talke, whytho? catholike church ought
of reade to be belived betyr, an of theis,
and against them al to, and yet no good
causes hane we to? point to lay against
these theoretitics, then against all the
other.
But Llandal wyll happelyse saye to me
therein, as Luther answered the kings
grace, that the Lurke would lange ar
al our reasons. But this is a wyll a
wyll surely, that we should be ashamed
of our reason that the Lurke would
laugh at, and lay forth none, but such
as we believe? Jewses and Lurkes would
allowe. Then must our saier Christ
have holde his peace, for the Jewses al-
lowed not his. But lykewyse as thourht at
would not, yet manye doth, and even so
should they? know I doubt it not. And like
wyll as thourht the remnant woidbe if
not, yet haddo they causeth thought shou-
ted them why they? should? so shoulds
these now hale to.

But theyye Lyndal wyll in no wylls
agree that for the catholike church we
could laye any cause unto the Jews
or Lurkes, wherefore they should of rea-
son gane any credence to it, and upon
the credence of it, to take the new testa-
ment to scripture, as saint Austin fals-
eth that him selfe doth; then if we woulds
any sende bryther to preache the crewe
scripture amonge them, and make them
first perceute and beleue wych best
books be the verie scriptures, spyt they
would beleue of lykethove to no one manne
of the catholike church in that point be-
ter then all the whole, and that pointe
move moves by Lyndalles Doctrine be
knowne spyt the, the thinge wyghthoues
wytho theo nothynge caune be poued ther
is no remedie, but sende some of
Lyndalles eastes. For the crewe reasons
and effectuall, have onlye ye wote wel
them.

But firste how shall we know them?
Yse well inough prode, for if they be
Ferees, we know them by wedding of
Punnes. Wel sende Luther then. How
be it that maye not be, to be sholdbe
but laughed at there, because he allow
eth the reason of saint Austin, that he
knoweth the scripture by the catholike
churche, byse the churche hafte he
shapp the knowledge and hysperewy
thereof from all other wayntenge, speci-
allye given by God.

Wel, wele wyll be wel then, let vs sende
to good a man, as no man can doubt of,
but that he be an eclese, and who shoul
be he but Llady William Llandal himself.
What reasons wyll he lye to them.
A He will say by likelhood, al you Jewes and al you Lukes to, and all ye Saracenes heads, bethken here unto me, a genue creede unto me; and believe me, that these bookez be the very scripture of God, but believer it neuer the rather, though at the knowned catholike church say so, for: they be as bad as ye be, and ech of you as credeable as any of them, and then do ye Jevues of more antiquitie then they, and ye Lukes and ye Saracenes spee tyninge to manype as they, and therfor why should ye believe the catholike church for any thinge that they canne safe in you. But I shall tell you whom ye shall believe. I shall tell you a very good cause why. For I have a genue crede in heart, for what so ever I tell you, God hath himselfe to written it in my heart, that I feel it to be true. And therfor this is a plainet open cause wherefore ye shoule believe me.

Lo when Lindal would tell the thyss tale, they could not neuer well laugh therat; for it could not but be the feeling of thyss false hearte that they must nedes feel at thee; owne fingeres end.

Yeth be notfully handeld thys observation of the Jewes and the Lukes, 3 toward the anwyng of the catholike church, 3 prouing of theys feeling sayth enhought them to a goodly purpose.

But then cometh he forth in the ende of thyss chapter, and helved us that God ever in the old testament bys lec to great multitude erre, referring alway a little flocke to call them backe againe, shewe them the right way. And to be manely that God hath now shent him his master 3 those other holy heretiques, to teach the catholike church the right way.

But as I have saide before, God hadde promised to sende bys holy spirit into this church, to teach it al truth, and to recompence therwith hymselfe also perpetually to guide his church from such failing of his catholike church to the right faith, that he shoule sende to sende all his holy roll prophets and these heretiques are, to teach his church the faith, as it appeareth well by the old holy saintees of every age like the Apostles days, with whole doctrine as it is by their books proved, the doctrine of the catholike church a gainst all these heretiques agrued.

Also when he sent his prophets of old, he sente always to sende himselfe on his errand, that proved themselfe by mysacles, and not in the calten rubblish, des as cal themself Apostles, and prove it by rettying and sayling.

Gods messengers were wont also to teach every man clemently and honsetly, as not as their beastly felowes to teach folks to breake the bys bowes, and feres to the lyttest and weede nunnes.

Moreover if the true flocke be alwaye a little flocke, then be not these heretiques toove the true flocke. For they be noe ground not onely to a great manye of men, but also a grete shewe of folkes, flocking in manie countries of chistendomse full fast, and in many places much harme have done, and muche more they go about.

And therefore lyke in some places the heretiques be nowe the greater multitude of the catholikes the little flocke: there are then yet (sticke the truth standeth by Lindales tale in the lykynesse of the flocke) the catholikes become the faethefull folke, and the heretiques the false, withoute any change of beliefe on eysher othere lyke.

Finally those few folke that god was wont to reserve: to sende to teach ye world the right way, did agree in their docryne. For els had the world be wroth well not wise which of them to folowe. But now these heretiques be almost as many sects as men, and neuer one agreeeth with othere, so that if the word were to learn the right way of them, that matter be much like, as if a man walking in a wod bernes that fathe would finde the right way toward the towne that he entendeth, would werk with a many of the workeing knaynes, when he the poor was hadde prayed them to tell him the wayes, woulde gette them into a roundell rummage theym backe to backe, 3 then speake all at oness, and eche of them tell him, thyss waye, eche of them paintings fourth wity thyssbande the way that his face standeth.

Finally that little flocke that God reserved to cal the great multitude bache, and to shewe the world the right wayes, they were ever yet a known company. For if men might not have knowen the, they neuer could have heard them, or have beleived them as folke of that true flocke, if no man could have knowen, whiche were the true flocke.

And the most it is upon folowe, that yet the true church muste be a knowne churche and not an unknowne sorte of electes onely, with suche an unknowne kind of feeling faith, as no man calleth in his
The defence of the second reason.

A in his fellow, no man came sole in himselfe, but he whom at true faithfull sole may well and ehele fell for a sole sampling heretike, which by that sole tumbling sayde he seteth that the blessed sacrament of the altar as the sacred body of his sole humilitie, hould have none but one done to it, not be taken for nothing, but other for bare bread of sacre. But now when he hath so wel quenke his in the sole Luthe and the Jewes, againe the true catholike church of Christ, he commeth fast with another chapter, and therein for the small conclusion of all his matter concernyng the knowledge of the kirk church, and for the small solution of the second argument made for the catholike church, and for the small composition of his false teaching sayde he knotted up his bypprons wth these wye woopdes that followe.

Tyndall.

Now this wood churche hath a double interpretation.

This is therefore a sure conclusion, as Paul saith Rom. vii. that not all they that are of Israel are Israelites, neither because they be Abraham's late are they Abraham's children, but they one by that follow the faith of Abraham. Even to move none of them that believe wth them, mouthes, moued with the authority of these elder one, that is, none of them that believe with matter Dore faith, the Popes faith, and the bypple faith, which man is first as a master (as the Popes contented) with all manner abomination, have the right faith of Christ, or are of his church. But they one by that repet and feele that the law is good, and have the law of God written in their hartes, and the faith of our sarmoures, even with the spirit of God. There is a carnall Israel, and a spiritual. There is Isaac and Israel, Jacob and Clan. And Isaac percutent Isaac, and Clan Jacob, and the bypple spiritual. Where Paul complained in his epistle peculiar of his carnall children, as we do in our true, and as the electe ever byd and shall be till the two sides ende. What a multitude came out of Egypt under Moses, of which the scripture testifieth that they believed moved by the miracles of Moses, as Hymn Huges beleeved by the reason of Philippes miracles Acts, viii. Nevertheless the scripture testifieth that, bis. jubled bylande of those beleevers perished thou, to beke; bieke, and left their carkasses in the wilberrone, and never entred into the land that was promised them. And even at Abrahams childer of Papier Dore sayde he for his pleasure movd by the perswasion of man, leape the of the rest which our Sarmoures Jesus is risen into. And therefore let them ebrace this present world as they doe, while children they are, though they hate to be called. And hereby sees that it is a plaine and an evident conclusion as bright as the Sunne shynge, that the truth of God's word dependeth not on the true of the congregation. And therefore when thou art asked, why thou belieuest that thou shalt be fainde thiswood Christ, or lache Fyppre principles of our faith, answer, thou wouldest se that it is true. And when he asked how thou knowest that it is true, answer, because it is written in thine heart. And the athe who wrote it, answer, the spirit of God. And if he ask how thou camest first by it, answer, being by reading of books, or hearing it preach as by an outwarde instrument, but that inwardly thou wast taught by the spirit of God. And if he asketh why thou belieuest it, not because it is writte in bobbes, or because the plisse to preach, answer no more now, but only because it is written in thine hart, and because the spirit of God to precede and so to taught unto thy soule. And so though at the beginning thou wast moued by reading or preaching as the Samaritans wer by the words of the woman, yet now thou belieuest it not therefore any longer, but one by because it is written in thine hart, and because the spirit of God, and read it written in thine hart. And concerning outward teaching, we allege so: his scripture eber then any church that was this, and hundred peres, and olde autographi the spoyses which they had brought a kepee the where we confound they lyes. Remember pe not how in our owne time of all the gramer in England, not one brether do the late time toke how come we then by the latin tong against not by the though we term certain rules or principles of the by which we were moued had an ocasion to feeke further, but out of othe authores. Cuse to welke by old antiquites out of which we lerre not of our church, though we receivd many principles of our church at the beginnynge, but more falsedose among, then truer.
A

More.

So we good Christen readers, here haue I gien you all his whole procresse together upon an heape, wherewith he endeth all his discipled concerning the knowledge of the berthe church. For now after all that ended, he telleth from disciples to preaching, from his matter of the title of his booke, that is to wit which is the church, unto the two great conclusions that God hath he faith written in the hartes of all his electees. The towne is he, the faith of Christ, by which they know how God is to be honoure, and thereby they telle and perceiue well enough within they sole hartes, that the sacramentes be as Tyndale faith but bare signes and memorials, and none effectual instrumentes of grace, nor the sacrament of <5 a better nothing but bread by Arte. And the second conclusion is the love of their neighbours as themselves, by which they can sufficiently judge (as I haue) between good and evill, ryghte and wrong, godly and ungodly, in all conversation, deeds, leaves, vergaines, co- venantes, ordinantes, and decrees of men, and knoweth the office of curt degree, and the due honour of every person, so that by this ye may well perceiue that who so ever have any leste knowledge than this, he is by Tyndales owne doctrine none electee.

But nowe by the God hath by himselfe written these conclusions so fullly in their hartes, Tyndale needeth not it se- methe to make the so long a sermon. But as though he feared yet so: all his wor- des, that God had not so faire wrote it, but that some of them could not read it, he goeth forth by his collection of a great length, and teacheth them after his faith on what is very worshipping, and then a long procresse of images, piligrimage, sacramentes, and cerimonies. In all which long sermon be fapteth at lengthe nothing, but either such as is too complie knowe alreadie, that a man may heare bys words tel as much to her maybe, as els to foolish, that a mane not so much knowe may of bys fapte propoest might be a shame to fapt it, or signally so faile and blaspheous, as scanty the dice duller teach it, lauving that in end he gathereth a little bys fyn worshippe wel about him, and expoundeth there the wo- des of the poore Kenyghman which I remembre in mye dialogue concerning the Sandwyche bauen destroyed thowards Centerden Steple. And there to knype by all bys whole sermon with, he con-

cluded against me that of berthe trouhe the building of Centerden Steple, and other steeplees and churches in ye realme, have bene in dede the berthe destruction both of Sandwyche bauen, and Centerden Steple, and all the other haunes of England, and of all the good bysde that by good burde might in any wyse haue commen and grown to the realme.

And thus with this godely speake agaist him for hyse compassioun lawke thynge no more but an erectoration in the ende that menne shoulde theselye pull downe Centerden Steple, and shoulde Sandwyche bauen amend, a pul downe all the churches in the realme, and so shoulde neeze no more pulverie to make a mere wyse; the good godlye man makeath an end of his holy sermone, and gafeth a lit- tle and galphabet, and gieteth hym downe of the pulpet.

Yet for so much good readers, as are of long sermone of his goeth farre fro our present purpose, which is as ye wont well onely to wit which is the berthe church, which one thing founden outa autorech and avoydeth plaine, as himselfe well perceiue, at his whole heape of ser- rels, so for as much alio the points of bys sermone do especialy pertaine to the dy byppers chapters of mye dialogue: I may hereafter in answering of bys parti- cular objections, tuche in the three proper places, the dairely doctrine of thys his holy collatio. And for this time wil I touche onelythose woordes that I haue rehearsed you: as first a little further bys felyng bys taphye, and upon gis owne woordes wil I make it open. And on the woordes of bys fellows and bys mapuer to that none canne be the bey churche, but onely the catholyke kno- wen, and there whilom wil I shypuse all bys present woorde.

Let byese therefore now consider what greaethyng bys man hath taugh thee in this chapter. To make bys cleere perceiue that onely electees that can not sin, though they fynne, be the very churche: but that the catholyke knowne churche, is not the churche: he telleth bys here for the synal specialy profete this wordes chur- 

hath a doble interprieration, and that there is a carnal Israell a spirituial Israel, and that one is it in the church.

What a great high secret mystere this man taught bys here: an other then the selfe same? I have tolde thee already, at times the his hand hath finges, that in the church there be bothe good and bad; And
And yet is it for all that the very church: as the arch of J o e was the right figure thereof; that had therein both clean & unclean, and of the men he also not all elects & good, so of J o e his owne sonnes one yet yet was so bad, that J o e his owne father accounted him.

As the parable of our savour fig nisith by nature; that is his church, cathed and keepe both godly & bad, till it come out of the waves of this world into the bank of the other, where the net that be taken by the full netted, the good saved & the bad cast away, and the field of God that bear both weede & corn, till the harvest come that bothe be reaped, and the corn converted into the burnt, and the weede cast into the fire.

Pea and many very elect is at some time full nought, and many sometime full good, yet yet were after nought, and goe to the diuell at last. And therfore I can not seethe better for my purpose, then the very thing that Lyndall here laieth against it. For I seethe that in the catholike church be both good and bad, out of the catholike church be none good but al bad, as none were saved out of J o e by hyppes; this one thing alone to even in the beginning brought in by Lyndall himselfe, is suuere for all the matter for my parte against him, as a thing cerelie pouing that onely the catholike church is the very true, and all his other counterfeite and false.

Now where it pleaseth him to seethe & say; Even to now none of them that believe with theys mouthes moueth with the authoritie of theys elders only, that is, none of them that believe with S a y s e faith, the Papes faith, and the onells faith, which newe bande (as S a y s e escolested) with all manner abominations, have the right faith of Christ and his church. Ever man here well seethe how loude he beleith me, and what folke he layeth forthe in this little space.

For hyppes I neuer seythe that any man beleithed with his mouth, whereby though it be the member whyth which a man is bounden to confesse his faythe, yet is it not the member whyth whereby a man beleitheth, no more the his seele. And therefore in this point Lyndall beloveth me none. Moreover I seythe now that men believeth moueth with the authoritie of theys elders only, but I seythe that taking for the credence given to the autotyre of the known catholike church